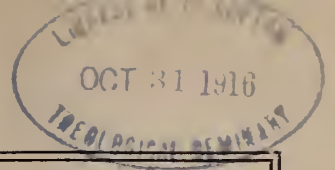


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THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

OCTOBER, 1908

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," Incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE whole Bible was published in Japanese in 1887. Twenty years have made it the guide of many lives in that country, and native bookstores in cities, keep the Bible in stock because it pays to supply a demand. The circulation of Scriptures in the U. S. Reformed Mission in Japan was 120,455 volumes. There are about 55,000 Protestant Christians, writes Rev. Garret Hondelink, 55,000 Roman Catholics, and 25,000 Greek Catholics. Children throughout the Empire are going to Christian Sunday-schools and hearing the Gospel, though their parents are Buddhists, Shintoists, or Confucianists."

WHATEVER you are told to the contrary," said Sir Bartle Frere, "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

"The low-caste Hindus of one generation," says Bishop Oldham, "who become Christians are greatly uplifted socially and educationally in the next generation, and in the third generation dispute position and leadership with the Brahmins, the hereditary aristocracy of the land."

THE "number of widow marriages," says an Indian paper, "increases every year. Following one in high-life in Calcutta, there have been lately three such marriages in different parts of the country. This is a noteworthy record which should cause the social reformer to take heart for the ultimate success of his work. The agitation that has been kept up for years by the Social Conference has been successful in impressing all classes of the Hindu community with the necessity of widow marriage."

THE Christian Literature Society for India, originally known as The Christian Vernacular Education Society, was established in 1858, immediately after the great Mutiny, by those who knew India and were anxious to save her from another such calamity. They believed that the uprising was largely the result of ignorance, which it was England's duty to dispel. They founded this Society, with the object of providing training schools in the vernacular for teachers, elementary schools for the toiling millions, and a pure literature for the pupils, and have issued in twenty different languages in India 4,000 publications of which over 37 million copies have been printed."

ZENANAS," our missionary, Miss Roderick, tells us, "are the stronghold of idolatry in India, and by purifying the homes of the people many evils would be prevented."

RECENTLY the "fiftieth anniversary of the signing of the Tien-tsin Treaty, at the close of the second opium war was signalized by a meeting in London which represented the absolute agreement of the Christian Church in its attitude toward this hateful traffic. It is now two years since China entered upon the anti-opium crusade within her own borders, and it is safe to say that the measure of energy she has shown, and of success already obtained, have astonished Western peoples."



A LADY IN INDIA.

IN EASTERN LANDS.

INDIA—FĀTEHPUR.

MOHAMMEDAN COURTESY.

By Miss EDITH H. MAY.

IN these days of unrest in India, when, in certain districts, the feeling of restraint and dislike toward the ruling race is on the increase, it is delightful to experience courtesy and hospitality from most unexpected sources.

Recently I decided to visit Mr. M.'s camp in the Fātehpur district, to see whether any of the famine sufferers whom he was helping could be induced to come into Fātehpur city and work for us as coolies, to help build the mud walls of our Compound. I took the train to Khaga, and at the railway station I looked for an *ekka* which could drive me to my place of destination, fourteen miles away.

The only one available was a most dilapidated vehicle with a starved pony whose harness was tied together here and there with cord. The driver assured me he could take me to B. safely. I had my doubts about the matter, but seeing no other course to follow,

climbed upon the *ekka*, seating myself, according to custom, with my feet dangling over the wheel, and we started. We had not gone far when my doubts as to the possibility of reaching the camp were changed into certainty, that I never could do so. I was just about to order the driver back to the station, when I heard the sound of wheels behind me, and turning, saw a neat-looking *ekka* drawn by a strong pony occupied by two Mohammedan gentlemen. To my astonishment they alighted from it, and, saluting me most courteously, said they had heard at the railroad station that a lady had started on a long drive in a wretched conveyance, and as the road was very rough, they begged the honor of exchanging *ekkas* with me, as they knew I could ride on theirs with comparative comfort. I thanked them for their kindness, and thanked Him also who had put it into the heart of absolute strangers to make it possible for me to continue my expedition.

I was guest at B., in the house of Nur Ali, who had come out of Mohammedanism on the Lord's side, only three months before, and here too, I experienced most thoughtful courtesy both from him and his wife, who has not yet given up the Mohammedan faith. Nur Ali

is a land owner whose house is at Fātehpur City, but who is lord of the village of B. He is trying to help his tenants in this time of famine by opening relief works on his estates.

I shall never forget my evening in that home. The meal which the *Begum* (lady of the house) prepared for me with her own hands, the polite way with which she led me to their guest-chamber, apologizing that she could not afford me more comfort. It was an upper room, something like an arched verandah, the terrace adjoining, being on a level with the flat roofs of all the humbler houses of the village.

My new friend spread out my bedding, and begging me to lie down, took a seat beside me, ready for a talk. We knew her husband's great desire was that she might see in Christ, her Saviour, and we had often prayed for her, so it was not difficult to open the conversation, as she broke through her reserve.

"I was at Fātehpur in my father-in-law's house," said she, "when news was brought that my husband had been baptized, and his mother and sisters wailed greatly. I only laughed, for I could not believe the rumor to be true. When he came home, he sought me out, and taking my two hands in his, he looked into my eyes, and asked me if I knew what he had done? I replied that I had heard, but was sure it was a lie. Then he told me that Christ had brought peace to his heart, and he had taken the Christian's sign upon himself, and hoped I would love him none the less, for in time I too, would know the truth.

"How can I express to you all that my husband had always been to me until that day! So tender and thoughtful that I believe no woman ever had more devoted care. Can you wonder then that when he took a step, in which I could not follow him, my heart became restless? I saw then for the first time that the story of the Messiah, which to me had been an idle tale, could take hold of men and revolutionize their thoughts. For had not the Messiah become a reality to him, to whom Allah had bound me, who was my lord and whom I loved more than my life?

"Some advised if I wished to remain faithful to our religion to leave one who had become an apostate, but my heart refused to follow such advice. Indeed, day by day as I saw the light in my husband's face I felt he had been true to what he saw, and I loved him all the more for it.

"After some weeks, seeing that in his mother's house he had few opportunities to

speaking with me, he asked me if I would be willing to come with him here to our village home? 'I will go with you wherever you wish me to go,' I replied. 'Are you not my husband, and have I not promised to be true to you? See, my heart is full of unrest; I am no longer sure of the faith of our fathers, everything shakes beneath my feet and, if I am unfaithful to God, and unfaithful to you, my husband, also, shall I not be committing a double sin? Nay, I will go with you, for your love I cannot doubt.' And so my husband brought me here, and he has been teaching me, and has given me the Gospels to read."

She was silent. It had grown dark, but the moonlight shone in through the archway and I could see the wistful look in her eyes. "And," I repeated after her, taking her hand in mine, "has the light come?" "In a sense, I believe," she answered, "and yet not as my husband does. To me it is not yet real, my heart still is restless. And I think of my father, a leader in our fathers' religion, of my mother, my brothers; I know how strongly they feel, and my heart is torn between my love for them, and the growing realization of the fact that the religion of the Christians is the true religion."

We talked on together late into the evening. I reminded her of Christ's words: "He that loveth father or mother more than Me is not worthy of Me," and then together we knelt, and I prayed that Christ would so strengthen her and reveal Himself to her that she would let go all hindrances for His sake, just as her love for her husband had made her willing to follow him.

I was obliged to go on my way early the next morning, but long before sunrise my new friend was up, with her own hands making some cakes which I was to take with my tea before starting.

"Coming, coming? Yes, they are,
Coming, coming from afar;
From the Indies and the Ganges,
Steady flows the living stream.
To love's ocean, to His bosom,
Calvary their wond'ring theme."

JHANSI.

A FRESH OPPORTUNITY.

By DR. BLANCHE MUNRO.

I HAVE visited Major Smith's Hospital in Jellundur three times, as it is the largest for treatment of the eye in the world. I saw him operate on one hundred and twelve cataract cases, besides many others. Since returning to Jhansi I have been making

a specialty of eye treatment, and have had nine operations, all having so far turned out well. The people are beginning to call me "The Miss Sahib who makes eyes." I enjoy this part of the work very much.

The medical work is most encouraging and the people have such confidence in us. We do not have aggravated maladies here as in our Hospital in China, but a similiar case came to us last month, and the patient, though an old woman, made a good recovery. She lives about eighty miles from here, and two of my eye cases are from Datia, twenty-two miles away.

EVERY-DAY WORK.

By MISS LILLIAN NORTON.

MY vacation is being spent at Landour, and I thought that here I should have no opportunity to do personal work. I was surprised and pleased when our sweeper woman came to our door one day and asked if we had the Good Book, and if we would read to her from it. She sat down on the floor and with a little silent prayer that God would let her understand my poor pronunciation, I read to her the third and fourteenth chapters of John, and she listened perfectly wrapt and begged me to read more. Every now and then her face would light up and she would exclaim: "Oh!" or "Is that true?" or "Wonderful!" or "Tell me more about it." Even though I could say very little to her, I felt that God's promise was that His Word would not return void, and we are praying that the poor heathen woman who is only a young girl, loaded with jewels and superstitions, may see the light and have the courage to accept it. God is so good to us and keeps giving us such sweet blessings.

CHINA—SHANGHAI.

OUR CHAPEL SERVICE.

By DR. A. I. HAMILTON.

THERE is a marked improvement in the attendance at our Van Santvoord Chapel. A year ago ten or fifteen men attended our services, and about half a dozen came to our Bible Woman's Mrs. Tae's Sunday-school Class. Now she has twenty or thirty young men every Sunday and forty attend our service, many of the class who wear

satin garments. I notice that some of the women too, are of good social position. A number of our young men are students and are in a position to influence a very important class of people. Any American Church would be delighted at such an influx of young men in such a short time.

The present thirst for foreign knowledge in China offers a splendid opportunity for the propagation of Christianity. The Woman's Union Missionary Society has had a share in creating this desire. Formerly, only the children of the poor attended the missionary schools, and received not only free tuition, but also board and often clothing. Few Chinese cared whether their daughters were educated or not. But conditions have changed. Wealthy Chinese are anxious that their daughters should have a liberal education. The missionary schools are striving to meet the demand.

Our school was built in the days when mission schools were charity schools, and is both too small and too antiquated, to satisfy the demands of Chinese who are willing to pay for their daughters' education. A new building is now in course of construction, free from debt, the greater part of the funds being furnished by Chinese. If Christians do not provide schools, daughters of wealthy Chinese will be sent to secular or anti-Christian schools, and thus a grand opportunity will be lost to the Church. Last year half of the admissions to membership in our Chapel were girls from our boarding-school.

Church union is also a leading question in China. What others are now aiming to do was done by our Mission more than a quarter of a century ago, as our Society is entirely undenominational. The eight missionaries connected with our mission in Shanghai are from Methodist, Presbyterian, Quaker, Congregationalist, and other churches.

We have in Shanghai a Chapel with a rapidly increasing attendance, one of the largest Hospitals in China, a Bible school, a boarding-school, four day-schools, three Sunday-schools, a prayer-meeting and two other Bible classes, a meeting for non-Christian women, and three libraries.

We want to increase our usefulness by improvement in our boarding-school. Any friend who contributes money toward this building is not only forwarding the cause of Christian education, but is at the same time aiding church union.

A STEP FORWARD.

MR. HU, the editor of a paper published in China, in the Province of Shensi, prints this plea for the abolishing of foot-binding of women, now so ardently advocated by influential Chinese gentlemen:

"Our anti-foot-binding society has now been established for over five years, and we have many members.

"Foot-binding has absolutely no advantages, and it is exceedingly injurious. We have two schools, in the eastern suburb of this inland town, into which no girls with bound feet are admitted. We are thus in advance of many other places in this matter.

"In proportion to the advance of female education in our land, so is the advance of anti-foot-binding. In our schools the students are, for the most part, the daughters of scholars. There are at present but few drawn from the agricultural class.

"What are the reasons brought forward by most of our fellow-countrymen in opposition to this good movement? They are many in number, but every one is invalid!

"(1). In the first place, some maintain that if a girl has natural feet, her chances of marriage are small. How have we in the Sanyuan met this difficulty? It is in this way. We have established a society for intermarriage, consisting at present of a hundred families.

"(2). Another objection raised by many, is that natural feet allow our women to walk about too freely. But think again. What happened in this province when the Mohammedans rebelled? Our wives could not run away, and so they were caught, kidnapped, and slain. Also in the Boxer riots in Peking, how many poor women suffered indignities owing to their having small feet, and thus being unable to escape from their persecutors.

"(3). Some say that women cannot be controlled unless their feet are bound, and that they will get into bad ways. This is an entire fallacy. Look at the matter in another light. Teach your women to love books and art, and cultivate their minds, and they will not love evil. It has proved so with our sons; it will be also so with our daughters.

"(4). Further, I have heard it said that you keep down family expenses by binding the feet as the 'new woman' will lavish money on books and dresses. This is an imaginary evil, for we find students far more economical than other women.

"(5). We are told that in allowing natural feet we are copying foreign custom. We follow it *for its own sake*. Weak women have

weak sons and foot-binding causes many illnesses.

"(6). If women bind their feet, they are unable to do any work, and cause thus untold inconvenience.

"We therefore heartily support the recent Imperial edict commanding women to unbind their feet."

JAPAN—YOKOHAMA.

A WOMAN'S MEETING.

By MISS S. A. PRATT.

SEATED on mats in the large sunny room over Pierson Chapel were a number of Christian women holding their regular weekly meeting. They were in two long rows, facing each other, while the Pastor and myself sat at the end of the line. As usual, we had several hymns and prayers, and then I spoke on "Mary of Magdala."

This was followed by a very interesting talk from one of our Bible women who is working across the Bay in a fishing village, but who had come to Yokohama on special business. She told us of her joy in being chosen to work for God, and of the twelve earnest Christians in Futsu, some of them living in the homes of unbelievers, where they often are called upon to endure persecution and opposition.

In that village a Sunday-school is held in the morning and is attended regularly by twenty-eight children. One by good conduct has led three others to study about Christ.

Every Friday evening a meeting is held for unbelievers in the home of a Christian, some little distance away from the preaching-place. Miss Sudo, the Bible woman, told us of the great earnestness of the people to lead their friends and neighbors to Christ. One day a man came to discuss Buddhism, and she answered his questions as best she could, and told him about Christ, giving him a suitable book. Afterwards she found that he was a priest who lived in a monastery in the village. She closed by saying that it was her purpose this year to practice in her daily life what she prayed before God.

Mrs. Iwamura then told of the death of the oldest Bible woman, one who had been taught from the first by Mrs. Pierson. For a number of years she had not been able to do active work, but she would talk with the servants on the place about Christ and would visit in the direct neighborhood of the school. Finally she left the school and was taken care of by a kind Christian woman, who tended her lovingly until she passed away. Her funeral, held in Pierson Chapel, was one of the sweetest, touching on her most triumphant death.

HOME NOTES.

THE PRINTED PAGE.

AMONG our most successful methods of diffusing light in the countries where we labor, the distribution of Christian literature is prominent. Our friends are all conversant with our book-shops in Calcutta and Allahabad, where translations of prominent religious publications are circulated. For years the *American Tract Society* has made appropriations for our Chinese translations, which are distributed by our Evangelists, Miss Mary J. Irvine and her sister.

Miss Elizabeth Irvine brings clearly before us the necessity for this means of spreading light: "There never was a time when good literature was more imperative, because of the greater demand for it. We are passing through a crucial period in the history of the Chinese nation, and how alert we need to be to ascertain the purpose of God and our own relation toward it. We hear of blessing throughout the Empire, and of most wonderful experiences in some parts of Manchuria, where movements are marked by deep conviction of sin. The native Christians in Shanghai have been holding meetings for two weeks, praying especially that the blessing of the Holy Spirit may come upon them."

We can find a most potent application of a printed page, in Miss Irvine's experience in one of the day-schools in Shanghai. "Recently in visiting the home of one of my scholars to whom I had given a tract against the use of opium, I heard of the fruit it was bearing. The child could not read, but she showed her father the illustrations on the leaflet, and explained what would become of him if he did not give up his position in an opium shop in which he had an interest. The mother could talk of nothing else but the pleadings of her little girl with her father."

Attractive leaflets, embodying portions of Scripture or simple explanations of prominent texts, are freely distributed at our crowded Dispensary or among the patients of our Margaret Williamson Hospital, and are also widely spread during evangelistic trips through the country.

That this method of appealing to the higher nature of the Chinese is most acceptable may be gathered from the Rev. John L. Nevins, a missionary of experience in China. He writes: "The fact that the gratuitous distribution of tracts has long been practiced in China is

hardly less remarkable than the moral tone and character of the tracts themselves. . . .

In the great majority of them, most of the motives by which duties are inculcated are superstitious and frivolous in the extreme, forming a strange and pitiable commingling of light and darkness, truth and error. . . .

The motive which leads to the distribution of these books is with few exceptions a selfish one. The end sought is to secure the favor and interposition of the gods in times of special emergency and danger, or to obtain some other object earnestly desired.

"The most popular of all methods of obtaining merit in China is that of collecting old scraps of printed paper. The merit consists in keeping the Chinese written characters so extravagantly revered from being trampled upon or thrown away. Boxes are placed in conspicuous situations bearing the inscription, 'Respect Printed Paper.'"

Now is the time for us to flood our Mission stations with every available means of spreading the light, and we take heart as we note how faithfully this part of our work is carried on.

A NEW MOTIVE.

IN an inspiring publication of Rev. James S. Dennis, D.D., called "A New Horoscope of Missions," a fine point is thus made:

"There was a time not so very long ago, when the sentiment of pity was in the forefront as a very prominent feature of the motive which inspired missions. The missionary appeal was largely emotional, laying much stress upon the duty of compassionate ministry to a suffering and doomed world. . . . A new appreciation of the value of these neglected nations is taking possession of the Church. They are beginning to be appreciated for what they are in themselves and for what they may become as fellow-laborers in the Kingdom of God. The contribution they may make to the vitality, the resourcefulness, the spiritual charm, and the courageous loyalty of the Church is more fully and gladly recognized than ever before. . . . The great and resistless Christian apologetic of our day is missions. . . . It should be an ennobling ministry to our religious natures, a broadening influence upon our Christian characters that we are living in this era of incalculable missionary principle. . . . Never has the Church faced such responsibilities and never has she had such encouragement in the discharge of her duty as the world-wide inter-

preter and messengers of the Incarnation. . . . Missions are in fact subsidized by the inventive genius, the mechanical skill, and the almost superhuman command of natural forces which characterize our times.

We speak of Christ in some enlightened and alien community, and in the same breath we heal a disease or execute some marvel of surgery, our message of spiritual instruction being reinforced by the resources of the modern age."

Again, Dr. Dennis emphasizes another aspect of the subject:

"Consider also the ease and effectiveness with which money, even the smallest sums, can be systematically devoted to usefulness in this great cause. One valuable function of money is to put capital in action, to facilitate the use of otherwise stagnant financial resources to the advantage of all concerned. The Church of Christ has an immense investment of capital in the foreign fields. The personality of its missionaries, its fine equipment for effective work in evangelization . . . and social influence for the betterment of mankind—here is a wealth of capital having unknown possibilities of great spiritual and moral dividends. Every contribution for foreign missions sets some of this great mass of capital in motion and enables it to work out its destiny as the mover of blessings to the world.

. . . Your single dollar gives a certain momentum to capital, which represents the priceless service of Christian men and women in distant lands. . . .

"Missionary success has brought to our home Christianity a message of spiritual invigoration, enhancing its apologetic power, enlarging its vision, co-ordinating it with world changes. . . . It is a question whether there is not in the Oriental nature at its best, a capacity for glorifying religious life which may enable it to contribute an added charm to the Christian world. . . . We have been accustomed to look upon foreign missions as wholly sacrificial on the part of Christendom, and with no prospect of adequate return. . . . Of late quite a new conception has seemed to enter the consciousness of the Church. . . . The conversion of the Gentile world is still an obscure and somewhat unreal contingency, . . . the whole question of missionary duty and success . . . is one of languid interest, or passive scepticism. . . . Centuries come and go, and Christianity touches only portions of the earth, but wherever it touches it transfigures. . . . Christianity through the individual seeks to reach society. Its aim is first the man, then

men. . . . In this service it blesses and is blessed; in this ministry it uplifts and is itself uplifted; in the accomplishment of this noble mission it will finally be forever vindicated and crowned."

MONEY A TEST.

By DR. FRANK T. BAYLEY.

MONEY is a great test. "Money talks!" What does it mean that a great, rich Church is doling out dribblets from the lap of wealth; bidding its Master play the part of beggar at the rich man's gate? There is, indeed, much noble giving. If that were deducted we should realize more fully the significance of those dreadful words, "the penny collection." But how little giving is fragrant with love and marked by real liberality? The arithmetic of many Christians never goes on to proportion; it stops at vulgar fractions. So our Societies are compelled to borrow and to beg; the cry of debt sounds every year, and the device of "special offerings" is about worn out.

The fault is not in our machinery; we have an admirable organization, but organization is only an arrangement of parts through which energy may be transmitted. The imperative of the hour is not mechanism, but power. The Church is too much like a splendid powerhouse, equipped with the latest machinery, with the fires low under the boiler. The trouble is in the heart of the Church. Not the hardness of the worldling, but the indifference of the Christian is the great hindrance to Christ's Kingdom. The world is more ready to hear than the Church to speak. There are open doors enough, but purses are closed; and purses are closed because hearts are cold.

There must be some remedy; a remedy not to be sought afar, but inherent in the original plan of God. Let us ask what that plan was which contemplated conquering power for the Church of Christ. Recall that word of Paul to the power-worshipping Romans: "The Gospel is the power of God unto salvation." The "dynamic of God" it is; for the Greek is *dunamos*. That word cannot be less true today. If God ever took hold of this world to redeem it, He has not let go. If we have lost fervor, we have lost faith. If we have shal- lowed the Gospel, what wonder that we have tightened the purse-strings. We have much that the early Church had not. But there is no substitute for the Cross as an inspiration to sacrificial service.



IDOL-MAKER IN INDIA.

FOR MISSION BANDS.

THE LITTLE WIDOW.

By MARY D. FAIRBANK.

WE were eating our dinner out in the moonlight when a soft voice said, "*Miss Sahibje.*" Turning, there stood a fourteen-year-old girl who helps gather the children together in our Gariya Phatak school. She handed me what looked like a dirty piece of rag, but lo! tied up in one end was a pencilled note from the teacher telling me that the mother-in-law of the girl was trying to sell her and she had sent her to us. She knew how I have been trying to get permission to send Kaliya away to school, and here she was.

I must tell you a little about the girl's past life. She is of very low caste, and had been formally engaged to this woman's son. Before the wedding ceremony took place, however, the man died, and poor little widow she must needs go and drudge for his mother all her life.

Lately, poor child, she has been practically supporting her mother-in-law and her son.

Every day she came half-starved to do her work. So the teacher kept back part of her pay each month, so that when Kaliya came to her every morning she gave her a full meal.

She was so quiet and obedient and eager to learn. She would sit down with the other girls and say over her letters. In fact, she was beginning to show progress when school closed. She is very fond of sewing too, and has been working on patches with the hope of getting ready a quilt that she can take with her to school when she could go.

I went to Gariya Phatak myself to call on the mother-in-law. After much screaming we quieted her down enough so that she signed a paper before three witnesses giving the girl into my hands. A little before that, the Collector had told me without such a paper I would be liable to arrest should I try to send the girl away. So here she is, a sweet, willing, gentle girl. My heart is glad and hopes that she may become a noble Christian woman whose life consciously and unconsciously may lead many to Christ.

Perhaps you may think that is all. But no! Later came the old mother-in-law and her son, asking for a paper stating that Kaliya came to me of her own accord, as the police were making it hard for them. So a paper stating what really happened was given with several witnesses. Pray for Kaliya that she may do well in school, that she may indeed become Christ's child, and that some one may be found to love her and adopt her here on earth as well.

ON THE RAILROAD.

By ELLEN H. TODD.

ON my journey from Simla I found the few men standing on the platforms surprised and ready to receive the tracts I handed out from the window. At one station my attention was attracted to a beautiful bouquet of pink rose-buds, for it was amazing to see these flowers in a rocky place, and in the hand of an old man who asked me to buy them. I was tempted to do so, for I thought that the fragrance and beauty would be refreshing on the car-ride, but I decided they were not necessary, and I needed the money more. I was soon interested in seeing how eagerly the men took the papers, and one soon had a group about him as he began reading aloud, and none of the hearers paid any further attention to the train, as they were evidently interested in the message.

The old man with the flowers returned near my window and a man said to him, "The Miss *Sahiba* has given us all good papers to read, you give her the flowers." With a smile he came to the window and threw the flowers into my lap, and seemed really pleased I should have them, and did not even want *baksheesh*, which is most remarkable in India. When I hesitated about keeping them, he said, "There will be more for to-morrow, keep these for to-day." One does not often meet with such a fragrant response for slight favors rendered.

As the train came into the first large station, I longed for some fruit, but no one appeared until a bright-faced boy came on the scene with delicious looking *loquottes*. He tried to drive a sharp bargain, asking twice as much as he should have done, but my throat was parched, and I must have fruit, so I bought a few. The thought came to me to give him a tract, but they were then in my valise, which was fastened, and I felt it not worth the effort to take them out when so weary. The second time the suggestion came, I knew I should obey it, and when I handed him the paper, he said quickly, glancing at me more carefully, "You are the Miss *Sahiba* who gave me the paper before, with good words in it." Then

he made a dash back to his supply of fruit and catching up a generous handful, he tossed them into my lap and said, "When are you coming this way again?" I told him that I would not travel in this direction for some time, but would send him a Gospel, a Hymn book, and a story, by other friends who would be coming. "What is your name?" I said, as the train was moving away. "*Yisu Masih* (Jesus Christ) he called out, and "Remember I am here to meet all trains coming and going. Send the books."

These extra touches always appeal to me; they are like the extra halfpence given by the Good Samaritan.

REFORM SCHOOLS IN CHINA.

By MARY J. IRVINE.

NEAR our Mission in Shanghai is a flourishing Girls' School of ninety pupils, some of whom we know. The Principal received us when we visited it in the most courtly manner in a school-room lighted and freshly painted and varnished. The guest-room is fitted up in a very tasteful way, the case on the wall showing every variety of European and American fancy work. One room is decorated with the flags of all nationalities. The court outside is decorated with azaleas and other beautiful flowers. Two Japanese organs are in use, where a young lady plays soft Japanese tunes, now so fashionable in all the schools. Among these girls we find many who are responsive to the Gospel, and occasionally those who have been baptized in the midst of family opposition and persecution, and they need our prayer. The reform schools recognize our Sabbath as a holiday and have no class work.

In a boys' school I found both sides of the guest-room decorated with what might be called the "Lights of History." The gentleman who carries on the school showed these large photographs with pride, and gave me in broken English the names of each. Washington, Napoleon, Bismarck, Gladstone, Lord Nelson, also two noted Japanese generals.

These reform schools are found thirty miles distance from Shanghai, and we have in our evangelistic trips the pleasure of seeing how China is "moving on."

MISS BERTHA MILLER writes: I am teaching the men servants at our Margaret Williamson Hospital to sing. It is very interesting, but also very amusing, for each one has his own tune. They are so enthusiastic they would like to sing every night, and although I had planned to give them only one hour we usually stretch the time to two.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from August 1 to August 31, 1908.

ALLAHABAD, INDIA.

Conn.—Southport, M. F. W. for teacher,	\$100 00
N. J.—Newark Aux., Mrs. R. H. Allen, Treas. Mrs. F. L. Minton, 20.00; Miss Wallace, 25.00; "Wood Rest Circle," 4.00, given to Miss Rodrick, for work, which otherwise would have been closed,	49 00
Pa.—Welles Tannery, Miss Knouse, per Miss Wishart,	1 00
Calif.—Pasadena, Miss M. C. Lathrop, 10.00; Mrs. A. L. Case (Rockford, Ill.), 10.00, for Miss Wishart's special work,	20 00
Total,	\$170 00

CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Mrs. Lea Luquer, for scholarship in Gardner Memorial School,	\$50 00
Conn.—Southport, M. F. W., for Bible Reader,	75 00
N. Y.—Brooklyn, Miss L. L. Pierson, for orphan, 15.00; N. Y. City, A Friend, In Memory of Miss Sarah F. Gardner, 100.00; toward salary Miss Costellow, 150.00; for general work, 150.00,	415 00
N. J.—Millstone Aux., Mrs. P. Eugene Nevins, Treas., for support of Indumukli, 30.00; Miss M. M. McKissack, 10.00. Newark, Mrs. M. M. Pritchard, for Mrs. Ada Lee, 5.00. Newark Aux., White Oak Ridge Mis. Band, for support of Rachel (B. Reader), 40.00; A Friend, for support of Famine Orphan, 25.00. Slackwood, U. S. S., Mrs. W. J. Gray, for orphan, 10.00,	120 00
Pa.—Merion, Mrs. John Marston, for orphan,	12 50
Total,	\$672 00

CAWNPORE.

Mary Avery Merriman School.	
Conn.—Southport, M. F. W., for native teacher,	\$60 00
N. Y.—N. Y. City, Mrs. D. I. Reynolds,	10 00
N. J.—Princeton Br., Mrs. S. R. Winans, toward salary of Dr. Mary MacKenzie,	48 00
Canada—Montreal, Mrs. F. D. Adams, for Victoria,	20 00
Total,	\$138 00

FATEHPUR.

Pa.—Phila. Br., Mrs. Wm. Waterall, Treas. Wayne Zenana Soc., Mrs. R. Le Boutillier, Treas., Mr. R. Le Boutillier, toward salary of Miss May, 50.00; for her work, 50.00,	100 00
Total,	\$100 00

SHANGHAI, CHINA.	
N. Y.—N. Y. City, A Friend, salary Miss E. Irvine, 150.00. Port Washington, Miss H. E. Forbes, for H. E. & A. L. Forbes bed, in M. W. Hospital, 10.00,	\$160 00
N. J.—Hackensack, Mrs. Jas. Vandyck, for pupil Bridgman Home,	10 00
Pa.—Allegheny, Orphan Asylum, Mrs. C. A. Oudry, Treas., for children M. W. Hospital,	5 00
Md.—Baltimore Br., Mrs. A. M. Carter, Treas. Medical Mission Band, Mrs. E. P. Wheeler, for Dr. Reifsnnyder's Assistant,	50 00
Total,	\$225 00

YOKOHAMA, JAPAN.

N. Y.—N. Y. City, Miss J. Van Vorst, for salary of Mrs. Welles,	\$300 00
N. Y.—Princeton Br., for two Sunday Schools,	20 00
Total,	\$320 00

GENERAL FUND.

Conn.—Southport, M. F. W., 265.00; F. W., 150.00,	\$415 00
N. Y.—Brooklyn, Mrs. S. T. Dauchy,	50 00
N. J.—Hackensack, Mrs. Wm. Williams, coll., Mr. W. M. Johnson, 10.00; Mrs. W. M. Johnson, 10.00; Mrs. Demarest, 1.00; Mrs. Bogert, 1.00; Miss Ward, 1.00; Mrs. W. Williams, 2.00,	25 00
Ky.—Louisville, Miss F. Y. Love,	2 00
Total,	\$492 00

JUBILEE FUND.

N. Y.—N. Y. City, Mrs. D. I. Reynolds, 10.00; Miss J. Van Vorst, 300.00,	\$310 00
N. J.—Millstone Aux., 6.00; Miss M. M. McKissack, 1.00; Newark, Mrs. M. M. Pritchard, 1.00,	8 00
Pa.—Welles Tannery, Miss E. Moore, 2.00; Mrs. Baumgardner, 1.00; Mrs. S. P. Wishart, 1.00,	4 00
Total,	\$322 00

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.	
For Calcutta:	
Mrs. L. A. Ross, B. woman,	\$3 00
For Cawnpore:	
Mrs. E. Brodhead, for girl,	20 00
For Fatehpur:	
Mrs. J. W. Howe, for B. W. and girl,	21 00
For Jhansi:	
Mrs. W. C. Brewster, 10.00; Miss L. E. Allen, 10.00, for their B. woman. The Misses Hoover, for bed, 25.00,	45 00
For Japan:	
Mr. G. F. July, Jr., for Mutsu Uchida,	\$20 00
Chas. L. Hutchins, for Yoshida Kono,	10 00
Mrs. J. M. Howe, for Tsuru Iijima,	15 00
Unto Him, for Harada Shobi,	10 00
Chas. L. Huston, for Kasa Michi,	75 00
Frank Nichter, for Ito Kotoji,	15 00
Mrs. G. A. Brewster, for Saki Suzuki,	10 00
W. G. Parke, for Yasu Nakamura,	65 00
Mr. and Mrs. Wm. Frederick, for Suga Mori,	10 00
McMurray and Besel, for Yachiyo, Maru,	10 00
Miss J. Riegel, for Watauabe Kin,	30 00
Mrs. Benj. Daniels, for Yae Hirota,	30 00
Total,	\$389 00

Subscriptions to MISSIONARY LINK.—Mrs. Calvin Patterson, .50; Mrs. F. L. Blanchard, .50. Total, \$1.00.

SUMMARY.

Allahabad,	\$170 00
Calcutta,	675 50
Cawnpore,	158 00
Fatehpur,	121 00
Jhansi,	45 00
China,	225 00
Japan,	620 00
General Fund,	492 00
Jubilee Fund,	322 00
LINK subscriptions,	1 00
Total,	\$2,829 50
MARGARET WEBB HOLDEN, Asst. Treas.	

RECEIPTS OF PHILADELPHIA BRANCH.
August, 1908.

(Mrs. WM. WATERALL, Treas.)

Through Zenana Society of Wayne, Pa., for Mr. Roberts Le Boutillier, toward Miss May's salary, \$50; towards Miss May's work, \$50.	\$100 00
From Mrs. Le Boutillier, for doll- dressing in box expenses.	8 50
Interest on Miss Peter's Fund.	90 00
Total,	\$198 50

MISSIONS OF WOMAN'S UNION
MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dhar-
amtala Street, and Orphanage, 54 Elliott
Road.

ALLAHABAD: Converts' Home, Zenana Work,
Day Schools.

Address: ALLAHABAD: Woman's Union
Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School,
Zenana Work, Day Schools, Evangelistic
Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospi-
tal and Dispensary, Nurses' Class, Zen-
ana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: Address: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson
Hospital and Dispensary, Bridgman Me-
morial Boarding School, Day Schools,
Evangelistic Work.

Address: Medical Missionaries, Margaret
Williamson Hospital, West Gate; Other
missionaries, Bridgman Memorial School,
West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible
School, Evangelistic Work, Day and
Sabbath Schools.

Address: Woman's Union Mission, 212
Bluff, Yokohama, Japan.

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Dressed dolls, boxes of notepaper, boxes of lead-
pencils or colored crayons, penknives, handker-
chiefs, paintboxes, games which do not require a
great knowledge of English, toys of almost every
description, bright colored ribbons, short lengths of
silk (1 or 2 yds.). These should be new as soiled
articles and broken toys cannot be used as gifts.

SHANGHAI, CHINA.

ENDOWED BEDS IN

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Julia Cumming Jones— } Mrs. E. Stainslaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by
their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Mission-
Ruthby B. Hutchinson— } ary Society.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Van-
der Poel.

Charlotte Otis Le Roy—Friends.

Emma W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Balti-
more.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

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Elizabeth W. Clark— }

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band." California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— } Miss Norris.

Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her
Daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

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Member.

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NATIONAL

UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., PRESIDENT

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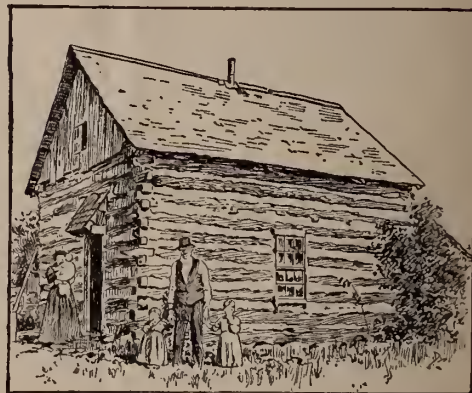
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"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."